

APPENDIX A.

(QUESTION No. 9.)

Date of Notification:—13th June 1914 and 22nd June 1915.

No.	Area	Number of children of school-going (compulsory) age	Number of such children already attending school at the time of Notification	Number of such children who have joined a school since Notification	Number of exemptions granted	Number of new schools established	Remarks
1	Mysore City	3,711	2,514	63	...	10	Will be opened very shortly.
2	Nanjangud	318	222	98	...	...	The matter has almost
3	Seringapatam	440	260	72	...	...	reached the final stage and
4	Bangalore City	3,120	2,010	772	...	5	the Municipal President is
5	Dodballapur	625	449	128	...	...	being consulted.
6	Chikmagalur	665	480	28	...	...
7	Tumkur	913	670	52	...	...
8	Maddur	304	213	54	...	...
9	Hassan	485	347	54	...	...
10	Hole Narsipur	498	380	117	...	1	
11	Kolar	851	579	97	...	1	
12	Chilballapur	548	443	13	...	2	
13	Shimoga	1,451	1,020	186	...	...
14	Chitaldrug	521	396	62	...	4	
15	Davangere	1,057	687	96	...	...
16	Gundlupet	306	167	...	...	...
17	Mandya	304	182	...	...	...
18	Channarayana	669	341	...	...	1	
19	Tanikere	469	298	...	...	...
20	Birur	365	219	...	...	...
21	Tiptur	213	127	...	...	...
22	Arsikere	279	167	...	...	...
23	Saklespur	135	81	...	...	...
24	Malur	318	190	...	...	...
25	Sagar	291	174	...	...	...
26	Tribhahalli	232	139	...	...	...
27	Harihar	405	243	...	...	...

Lists of children ready and Committees appointed except at Tanikere, Channarayana and Harihar.

(g) The cost of the scheme is met from the provision of Rs. 38,600 in the current year's Education budget.

APPENDIX B.

QUESTION No. 11.

A SHORT NOTE ON THE WORKING OF THE SYSTEM OF RELIGIOUS AND MORAL INSTRUCTION INTRODUCED INTO THE GOVERNMENT INSTITUTIONS OF THE MYSORE STATE FROM 1st NOVEMBER 1908.

In the month of November 1908, Religious and Moral Instruction was introduced in all the schools of the State which were maintained entirely from the public funds. His Highness' Government observed in their Order, Edn. 422-07-3, dated 28th September 1908, that the tendency of the system of Education then in vogue (without moral and religious instruction), especially in the Government institutions, was to devote exclusive attention to the training of the intellect, and to leave the character of the pupils to be formed and moulded in an indirect manner, by the personal example of the teachers, the literary teaching included in the school curriculum, and the nature of the discipline maintained in the institution, and that the result, as judged from experience and observation, could not be considered to be altogether satisfactory. Accordingly all the Government Educational Institutions were ordered to devote five periods in the week—each period consisting of the first thirty minutes after the roll-call—to moral and religious instruction, the moral teaching being imparted on Mondays, Wednesdays and Fridays, the religious instructions on Tuesdays and Thursdays.

In conformity with the Government Order, the Education Department issued several circulars to the different Schools and Colleges defining the courses of instruction for different classes, recommending certain books to be used as text-books and some others for purposes of reference.

The following course of religious instruction was adopted for Hindu boys based on the curriculum of the Banares Hindu College:—

Class					Subject
Infant and Vernacular I and II ...					Pictures and stories suitable for young children.
Anglo-Vernacular Class I or Vernacular III ...					Stories and easy stotras, suitable for young children, chiefly taken from Hindu sacred books.
Do	do	II or	do	IV ...	Sanathana Dharma Catechism, Part III.
Do	do	III or	do	V ...	Do do Part II.
Do	do	IV	...	...	Do do Part I.
Do	do	V	...	...	Sanathana Dharma Elementary Text-book, Part III, cc. 8 to 11.
Form IV	...	...	...	...	Sanathana Dharma Elementary Text-book, Part III, cc. 1 to 7.
Do V	...	...	...	...	Sanathana Dharma Elementary Text-book, Part II.
Do VI	...	...	...	...	Sanathana Dharma Elementary Text-book, Part I, omitting cc. 1 and II.

For Mahomedan pupils reading in Colleges and Schools, the curriculum adopted was purely non-sectarian (*vide* Circular C. No. 25 of 1908-09). For want of suitable text-books it was found impracticable to separate moral from religious instruction from the IV Hindustani Class upwards. The teaching of both subjects is therefore combined in the higher classes in the same lessons.

The subject of direct moral instruction being very difficult for untrained teachers to handle, the Department was only able to suggest the names of suitable text-books for the use of teachers and indicate the general lines on which moral instruction was to be conducted.

In the primary classes (Infant and Vernacular I, II and III classes, as also the Anglo-Vernacular I class) moral and religious instructions were to be combined, it being difficult to separate the two at such an early age. Simple stories were to be narrated to them illustrated by pictures, and moral lessons were to be inferred from the stories. In the Anglo-Vernacular Classes II to V, as also in the High Schools, certain text-books like Reid's Manual of Moral Instruction, Hackwood's Notes of Moral Lessons, Nitichintamani (a Kanarese story-book illustrating moral precepts), etc., were recommended to be used for teaching morals. The teachers were cautioned against regarding the instruction contained in the text-book as the all-in-all of their teaching, the book being only a guide to them, a pivot on which to centre their teaching. They were also instructed to correlate moral instruction, as far as possible, with literature or history read in school or with the actual incidents of school life, with a view to make it far more impressive than unconnected or abstract lessons.

A number of important schools situated at District and Taluk Headquarters were furnished with coloured wall pictures of Puranic incidents and hand-books of stories written in simple language bearing on the pictures. A compilation was made of short prayers and moral verses on the common duties of daily life for use in the primary classes. A collection of suitable devotional songs for use in Anglo-Vernacular classes was also prepared. A revised edition of Mr. M. S. Puttanna's Nitichintamani written in homely Kannada was published. These are only a few of the facilities afforded by Government for furthering the cause of Moral and Religious Instruction in schools. Many teachers and public spirited writers and journalists also have done much by way of publishing suitable story-books, book-lets, on the conduct of life and moral precepts and songs.

The scheme came into force on November 1st, 1908, and by the commencement of 1909, all the schools, began to carry out the Government Order in accordance with the instructions issued by the Education Department. It has thus been in actual operation for five years and ten months. The mode of its working in the different kinds of institutions is briefly indicated below:—

VILLAGE ELEMENTARY SCHOOLS.

Many Headmasters of these Schools could not make proper arrangements for the recitation of stories illustrated by pictures, and accordingly they were content with the recitation of a short prayer in Kannada at the commencement and close of the school. The morning prayer was followed by some verses relating to daily conduct which all the boys repeated after the teacher. The repetition of prayers and devotional songs has its own value in impressing upon the minds of the young pupils a due sense of reverence to God and in implanting the other virtues that go with it. The children in these schools have taken kindly and cheerfully to the system.

ANGLO-VERNACULAR AND TALUK VERNACULAR SCHOOLS.

The Anglo-Vernacular Schools and some Taluk Vernacular Schools had however, more ambitious programme. A number of wall pictures illustrating some stories from the sacred books of the Hindus were supplied to them and with the help of these and other pictures the teachers of the lower classes were able to narrate a number of stories containing moral precepts.

In the higher classes of the Anglo-Vernacular Schools, moral teaching was given in separate class-rooms or in a central hall and was generally based on an English text-book, although the pupils were taught in Kanarese. Though some of the teachers made no effort to make the teaching interesting and instructive, many tried to carry out the intentions of Government in the best manner possible, by teaching the morals contained in the text-books and illustrating them by stories from Ramayana and Mahabharata, history, fables, folk-lore, etc.

The religious instruction based on the Sanathana Dharma series has not produced satisfactory results, because of the incompetency of the teachers to handle the subject and because of the text-books not being written in popular language.

HIGH SCHOOLS.

There were two different methods employed in imparting moral instruction to the boys. The Education Department had issued a circular that "wherever it was convenient to do so, boys of different forms like those of the VI and V Forms who were able to understand the same kind of moral instruction should be brought together for the moral discourse; that the Fourth Form boys might be separately taught or with the Sixth and Fifth Forms as might be necessary. Some Government High Schools arranged for the moral discourses to be delivered in a central hall common to all the High School classes, while others arranged for the moral instruction to be given in the separate class rooms. In the case of the former schools the teachers had to address a large number of pupils (as many as 400) and could not of course use a text-book. The strain involved in addressing such a large assembly being too much, it had to be given up and recourse had to the class room teaching, which enables the teachers to handle the boys more readily, to find out by questioning how far the pupils had followed their teaching, and to adjust their instruction according to the capacities of the different classes of boys. In spite of difficulties, most of the teachers in High Schools have done their best to make the discourse as interesting and instructive as possible.

In regard to religious teaching, High Schools also have not made appreciable strides.

COLLEGES.

In Colleges the half-hour religious and moral lessons which tended to make the instruction chiefly religious and metaphysical were given up for weekly lectures by the Professors and Pandits on religious and ethical subjects.

The progress achieved so far is not inappreciable. Three things are, however, essential for the complete success of the scheme. General observations. First, the personality of the teacher, second, the equipment of the teacher and third, the existence of suitable text-books. The first requisite is not easy to find, but time may remedy this defect. The second can be provided by opening a special class for the training of teachers in Ethics and Theology. The third condition can be met by entrusting to capable scholars the writing of a graduated series of text-books in Kannada and English suited to the capacities of pupils in the different grades of institutions.